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"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

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A JEWISH CONVERSION.

Taken from "Israel's Advocate."

As the account of this conversion is long, we give but the concluding portion of it. What is presented is but a fragment: but will not, it is likely, fail, on that account, to interest the reader.—And who will rise from the perusal of the narrative without some disposition to supplicate a Throne of Grace for the speedy conversion of the Ancient chosen people?

"At this period he held frequent discussions with Lutheren ministers. Their arguments, however, did not satisfy him, as they seemed only to prove that Messiah is foretold throughout the Old Testament, but not that Jesus of Nazareth was that promised Messiah. He was, therefore, only the more confirmed in his belief that Messiah was yet to come. At last he arrived at Weikersheim, where that eminently pious Christian, Superintendent-general Kern, was rector. Of his history from this period, and of his real conversion, which now took place, we give the following narrative from the pen of this venerable person.

"The Jews at Weikersheim knew well that Benjamin had formerly apostatized from his own religion, but as he was possessed of many valuable attainments, and manifested a great zeal for Judaism, and as his morals were blameless, they gave him a cordial reception, and treated him with much respect. "On a certain occasion," says the venerable Kern, "he was introduced to my acquaintance, and expressed a desire to have a further interview with me, adding also, that he felt a great desire to hear me preach, provided he could do so without being observed by his countrymen. The Princess to whom I communicated his wish, being herself a true disciple of Jesus Christ, and warmly interested for the salvation of Israel, desired Benjamin to wait upon her before the service, and kindly took him with her to the court chapel. He listened to the sermon, in which I spoke particularly of the glorious promises which were held out to Israel, when they should return to the Lord their Saviour with sincerity. He called upon me the same evening, still dreading the the observation of his countrymen; and expressed an ardent wish to converse with me again. When I had given my cordial assent, his first question was, Why the Christians are divided into so many sects? To this I declined giving a direct reply, and told him that this question could only be answered in a satisfactory manner, to one who was a believer in Jesus as the Messiah; that the main object with him was to ascertain whether the many millions of Christians who all agreed on this point, were in error or

not. After this first conference, he frequently repeated his nightly visits. Each time he came, he changed the ground from which he attacked the truth; and from whatever point he commenced the attack, there I met him. His soul, at this time, appeared like a field overspread with a dense fog; if in one part it was dispersed by a ray of light breaking in upon it, it seemed only to grow thicker in another. Where the fog was invaded, it quitted the field, but close at the heels of the invader it gathered again. 'No, then,' said I, 'the controversy must not proceed in this way. We must try another mode to combat with the fog of error, by which it may not only be dispersed, but completely put to flight and dissipated.' After several more fruitless disputations, I at length discovered the true road which leads to saving knowledge. It comprises the three following stages. 1. Man, in the image of God: 2. Man, a child of wrath: 3. Man, a child of mercy. In this solid road to knowledge, I now proposed to conduct my pupil. But I did not tell him what was my intention, or to what point I wished to bring him. He often asked the question, 'And what will follow from this?' I only answered, 'Come and see.' I commenced with Genesis, i. 27, 'So God created man in his own image;' and with the command given him, Gen. ii. 17, and the threat annexed to his disobedience. 'Of the tree of the knowledge of good and evil, thou shalt not eat; for in the day that thou eatest thereof, thou shalt surely die.' Thus I endeavoured to lead him to the knowledge, first of the original state wherein man was created; and, secondly, to that of his actual state by transgression. But here I had much difficulty to encounter. He knew nothing, and seemed determined to know nothing beyond the righteousness of the Scribes and Pharisees. To repent and avoid sin, to give alms, and to keep holy the Sabbath, to pray and to fast, was all the righteousness he was acquainted with; and of a higher he had no conception. When I told him that every sinful propensity which he carried in the inmost recesses of his soul, was as damnable in the sight of the Lord his God, as the deed which was seen by man; that his sins in deeds and words, and in secret thoughts and appetites, were more than could be numbered; but that his transgressions every moment against that first and great commandment, "Thou shalt love the Lord, thy God, with all thy heart and with all thy soul,' were the most numerous and grievous of all, because he had never yet, at any moment, loved God with all his heart and soul;—he was first astonished and amazed, and then affected, for he could say nothing. But still he found it very hard to confess with me, 'That all our righteousness is as filthy rags.' In his opinion, it must still be worth something. But at last we came to an agreement upon this subject. Having now set before him the depravity of man, his guilt in the sight of God, his entire sinfulness and consequent distance from the supreme Holy One, we proceeded in a following conversation to consider the means of our reconciliation with God. Here he instantly appealed to the mercy of God. So did I: 'For,' said I, 'this is scriptural.' The Jew exclaimed, 'The Lord, the Lord God, merciful and gracious, long-suffering and of great kindness; who keepeth mercy unto a thousand generations, and forgiveth iniquity, and transgression, and sin.' I replied, 'The Lord is merciful and gracious, slow to anger and plenteous in mercy; he hath not dealt with us after our sins, nor rewarded us according to our iniquities;' but, I continued, 'to this we must add what the same scriptures further tell us of the same God: 'God is jealous, and the Lord revengeth; the Lord will take ven-

geance on his adversaries, and He reserveth wrath for his enemies.' Nahum i. 2. 'He is a holy God; He is a jealous God; He will not forgive your transgressions nor your sins.' —Joshua xxiv. 19. It is therefore evident that God is merciful and forgives sin; but not unconditionally. For if he did, tell me why sacrifices were instituted? To this question Benjamin could not reply. But when some days afterwards he called again, he said, 'It is true that sacrifices were the means of atoning for sin, and that Israel, by them, had appeased the wrath of God; but it would be presumptuous to inquire why God has now dispensed with them. He can do as He pleases, and He may choose to transfer the blessings attached to sacrifices, to prayers and acts of penance.' In answer to this, I asked him, in the first place, Whether he supposed that the blood of the beast offered in sacrifice, was 'sufficient' to 'take away' sin, or whether it only attested the forgiveness of sin. He said that the latter was his opinion, as it appeared from the 58th Psalm, that God was not satisfied with the flesh of bulls and the blood of goats. The heart, he said, was what God regarded more than the sacrifices: Therefore that the Jews, who now are not required to bring sacrifices, must be so much the more zealous in their prayers. In reply to his opinion, that now earnest prayers were to be considered as substituted in the place of sacrifices, I asked him if he did not think that many of his pious ancestors had prayed earnestly before the destruction of the temple; but if prayers were to be considered as superseding sacrifice, surely the latter must have been equally superfluous then as now; moreover, if sacrifices were not to be considered as themselves making atonement for sin, neither could prayers do this now. But if, on the other hand, they were instituted as attestations of pardoning mercy, in what painful uncertainty, as to their reconciliation with God, must the Jews in these days live, as these tokens of mercy are no longer continued.

"A third supposition, therefore, only remained, namely, that the sacrifices which were commanded of the Almighty to be offered by the Jews o old, were 'typical;' and as they were insufficient to take away sin of themselves, they had respect to something more perfect. Here Benjamin became thoughtful; at last he said, 'God is just; he will not expect more of man than he is able to perform.' 'This,' replied I, is also my own full conviction. But when he expects of us perfect holiness, he has a right to do so, seeing that the first man received the unsullied image of his own perfect holiness. But (continued I) I know what he has done to supply my want of holiness. Will the Jew, in the polluted garments in which by nature he is clothed, and without being renewed again into the image of God, presume to present himself as worthy before the throne of the Lord of Hosts? let him take heed; 'our God is a consuming fire;' and the hot anger of the Holy One, before whom the heavens are not pure, will consume him like stubble. I bow before him 'to whom every knee shall bow,' and say, in the Lord (Jesus Christ) have I righteouness and strength, Isaiah, xlv. 24.' Here the heart of the rabbi melted; his countenance bespoke inward sorrow, and he withdrew absorbed in thought. May the same salutary effect he produced upon the heart of every inquiring Israelite into whose hand this interesting account my fail. A.Y."

He who puts off repentance till tomorrow, has the sins of one day more to repent of, and one day less to do it in.

From the N. Y. Obsevver.

CAPT. STOCKTON AND KING PETER.

It is well known that the first colony of free blacks which was planted by the American Colonization Society on the coast of Africa, was badly located, and that there was danger for some time that this circumstance would occasion an abandonment of the whole enterprise, when at length Captain Stockton was sent out with full powers from the Government and the Society, to make new arrangements. Captain S. learned at a European settlement, that Cape Montserado had long been considered by Europeans as a desirable place for a colony, but that the superstition of the natives in that vicinity, who held it sacred to the Great Spirit, had prevented any settlement there. It was supposed, therefore, that all attempts to purchase it would be in vain. Capt. S. resolved, nothwithstanding, to make the experiment. He anchored off the Cape in 1821, having previously procured an English mulatto, by the name of Mills, to act as his interpreter. PETER GOURLAY, the principal king in these parts, was notified of his arrival, and came down from his strong town, 20 miles in the interior, presuming that the vessel had come to trade for slaves. Capt. S. however, soon informed him of the real object of his visit. The king appeared to listen with great attention to the propositions of Capt. S. postponing the palaver from day to day, as if he was seriously deliberating upon the subject, but always taking care to require more rum and more tobacco, till at length, having got all that he thought he could, he suddenly retired with his interpreters and attendants, leaving the treaty unratified. This conduct was calculated to excite the indignation of Capt. S. and he determined that the treaty which he considered as already virtually made, should be formally ratified by king Peter.

"He inquired," says a writer in the Boston Centinel, "of Mills his interpreter, if he knew the way to his Majesty's town. It was not possible to reach it without a guide through the intricacies of the forest, purposely perplexed, and made difficult of access, for the sake of security against the man-stealers who visited him occasionally for the purpose of trading.

"Capt. Stockton took the resolution to follow king Peter to his capital, unarmed and unattended, except by Mr. Ayres, (the Society's new agent,) and his interpreter. After pursuing the beach for a few miles, they struck off into the woods, and with no little difficulty, threaded the mazes of a deep and tangled forest from daylight till about 11 o'clock, when they entered the town, to the great surprise of the inhabitants, who crowded around them by thoasands. After some time king Peter appeared in state. A guard, with a blunderbuss, preceded him; an umbrella was held over his head by another; and a third held up his long train. He was covered splendidly with a variety of trappings, and behind him was a guard of twenty or thirty men, armed with muskets, and the whole male population seemed possessed of the same weapon. A seat somewhat raised was furnished with a bench: the king took the right; Capt. Stockton sat near; next to him the interpreter; and Mr. Ayres at the other extremity. On their taking their seats, the people sat down in successive circles around them.

"The king's interpreter was friendly to Capt. Stockton, but Mills was treacherous. Captain Stockton told king Peter that he had come to know why he had left him without fulfilling his promise. And he had come without arms and men to protect him, for the Great Spirit was his protection. And king Peter Gourlay having in the name of the Great Spirit agreed to the treaty, and having recieved rum and

tobacco, must fulfill the contract. This conversation occupied almost half an hour; when, after a talk of some length between Peter and Mills, Captain Stockton perceived from their nods, winks and altered countenances, that something was going wrong, and soon after, as if by signal, the whole population sprung on their feet and uttered tremendous yells. The friendly interpreter cried out to Captain Stockton, "'tis the war cry.' Immediately sensible of his danger, he drew a concealed pistol from his belt, and as the king was rising put it to his head. With the other hand he pointed another at the head of Mills, and bade him sit still. Then, while the weapon in his right still threatened his trembling Majesty, he raised his left hand and his eyes to heaven. Overawed, the whole populace sunk upon the ground again, and the king to his throne. All was silent. Sternly reproaching Mills for his treachery, (for a moment more and they would have murdered him,) Stockton bade him neither rise nor speak, upon penalty, if he did either, of being instantly shot. Then beckoning to the friendly interpreter, he said to king Peter, with his characteristic decision, that it was base and dishonourable in a king to forfeit his promise; and that if he dared to think of making war with him, the Great Spirit would take vengence on him and all his town; that his people in the ship would come and avenge their king: and finally, that unless he and all his kings came down to the shore and finished the treaty, the Great Spirit would make him the instrument of his punishment. King Peter was too much surprised at this interpidity to doubt the high commission under which Capt. Stockton had acted, and he accordingly promised to ratify the treaty on the morrow, with all his great men.

"Early in the afternoon, and before the horde could change their minds, Capt. S. ordered Mills to proceed rapidly towards the ship, and without speaking, or deviating from the path, on peril of his life. At evening he reached the vessel.

"The excitement of mind, arising from such an exigency of self command, is perhaps more exhausting when the cause is past, than can be conceived; aggravated too, as in this instance, by so long a march.—And Stockton, when he threw himself into his cot, felt that he had completed the most extraordinary day of his life. The exertions of battle in defending his country on shore, and the successful pursuit of pirates on the deep, however glorious and trying of those qualities which characterise the profession of arms, were nothing in excitement compared to those few moments of conscious danger and intense decision, in which, by means of a sublime presence of mind, and the rare courage of an appeal to the protection of the Great Spirit, he controlled a surrounding crowd of savage foes. With this additional glory to his name; he thus secured, on terms of fair purchase, the only spot, perhaps on the coast of Africa, that would have been favourable to the success of the benevolent purpose of the Colonization Society.

Religious prospects of the South Americans.—The following extract of an animating letter from a gentleman in London to his friend in this city, which we copy from the Daily Advertiser, leads us to form sanguine expectations in relation to the progress of religious truth in South America. The Mr. R. here alluded to, we presume is Senor Vicente Rocafuerte, a native of Peru, who was present at the meeting of the American Bible Society, in 1823, and whose speech on that occasion we inserted in one of the first numbers of our paper. We understand, that while he was in this city. He manifested so much zeal for the welfare of his coun-

trymen, that he directed a book, consisting of select portions of the Scriptures, to be translated into the Spanish language, and published an edition of the work at his own expense, for distribution in different parts of Mexico and South America. *N. Y. Obs.*

"I have this morning been at breakfast with a member of Parliament, where, among many others, I met our good friend from Peru, Mr. R. The Rev. Mr. Armstrong, who was in New-York, is going out to South America, as agent to the British and Foreign Bible Society, and the object of this breakfast, was to obtain all the information which could faciliate his introduction there;—but more particularly to ascertain by what means moral and intellectual light could find its way in the most effectual manner, into those newly emancipated States. We were together about two hours and a half, and the quantity of accurate information communicated during that time, was truly astonishing. It kept the mind constantly on the stretch.—The hints given, and the plans suggested at this friendly meeting, would next to go those who are to carry them into operation. They were of a character calculated to produce their end, without shocking the prejudices, or controlling the opinions of the persons for whom they were designed. From the facts communicated, it appears that the people in some parts of South America are nearly prepared for the reception of truth in its purest forms. The means of introduction are ample and practicable. Mr. R. has already established Lancasterian schools in the principal towns of Mexico, and says they will extend to every village. He has now translators at work on Milner's Church History, Paley's Natural Theology, and Moral Philosophy; which are to be followed by his Evidences. In this silent way, he is introducing the purest and most useful English authors.

"It is impossible, in the compass of many letters, to tell you the subjects which now occupy the minds of the best men in this metropolis. The most prominent are those which contemplate the melioration of man, and the giving of the blessings of pure religon to the whole of the benighted world. The means of accomplishing these magnificent objects are ample. No sooner is a case fairly stated than it is met. The liberality of the public is commensurate with its prosperity. Labourers indeed are wanted; but even these rise up on various hands. Pious merchants in the newly opened countries, and commanders of vessels are now the bearers and distributors of the Bible. A merchant of high standing, who was at the breakfast above referred to, has several ships in the South American trade; and besides making his own agents the means of distributing the Scriptures, he will convey the whole gratis, and give passage to any persons, sent out by different societies for the same purpose."

WHEN IS A MAN RICH ENOUGH?

When a lad, an old gentleman took the trouble to teach me some little knowledge of the world. With this view I remember he one day asked me, When is a man rich enough? I replied, when he has a thousand pounds. He said, No. Two thousand? No. Ten thousand? No.—Twenty thousand? No. A hundred thousand? which I thought would settle the business: but he still continued to say no: I gave it up and confessed I could tell, but begged he would inform me. He gravely said, *when he has a little more than he has*, and that is never? If he acquires one thousand, he wishes to have two thousand, then five, then ten, then twenty, then fifty, from that his riches would amount to an hundred thousand, and so on till he had grasped the whole world: after which he would

look about him, like Alexander, for other worlds to possess.

Many a proof have I had of the truth of this old gentleman's remarks, since he made them to me, and I am happy to say I have discovered the reason. Full enjoyment, full satisfaction to the mind of man, can only be found in possessing God, with all his infinite perfections. It is only the Creator, not the creature, that can satisfy.—*S. Scholar's Magazine.*

A striking anecdote.—The late Mr. Toller, of Kettering, was preaching on the peculiar blessedness of Christian connexions, founded on 1 Pet. iii. 10; if we are rightly informed, it was on the occasion of the recent marriage of a member of his congregation; and was made the means of conversion to an aged couple, strangers in the town, who had been led by accident to Mr. Toller's place of worship. It appeared that the hearts of both were deeply impressed, so much so, that after they had retired to rest, it prevented their sleeping; yet the one was quite unconscious of what was passing in the other's mind, till at length a mutual discovery took place of the state of feeling which had held them awake; on which they, as by a common impulse, arose, and, for the first time in their lives, united in heart-felt supplication to him who heareth prayer.—*Lond. Bap. Mag.*

WAR.

Wars have in all ages been a dreadful scourge to mankind. But history exhibits none so sanguinary and destructive as those engendered by the ever to be deplored French Revolution, particularly those waged by Bonaparte after his accession to supreme power.

A French writer of eminence calculated the destruction of men in these wars as follows?

1. The war in St. Domingo in 1801, soldiers and sailors,	60,000
Whites of the Island,	50,000
Negroes	50,000
2. The war with England, from 1802 to 1804,	200,000
3. The invasion of Egypt,	60,000
4. The winter campaign of 1806—6,	150,000
5. The campaign of Calabria, from 1805 to 1807,	500,000
6. The war of the north from 1806 to 1707,	300,000
7. The war of Spain, from 1907 to 1813, French and Allies, English, Spaniards, and Portugese,	2,100,000
8. The war of Germany and Poland in 1809,	800,000
9. The campaign of 1813, French and Allies,	500,000
Russians,	300,000
Poles, &c.	200,000
10. The campaign of 1803,	450,000

Making a total of upwards of *five millions* of the human race.

Bost. Rec.

THE DAIRYMAN'S DAUGHTER.

The following incident, which occurred in Alabama about five years ago, was communicated by a traveller, for the Boston Recorder and Telegraph.

"As I was travelling alone, after having borne the fatigues of a long day's journey, in which I had scarcely seen one human countenance, I reached, late in the evening, a small log cabin in the midst of a lonely forest, which was occupied by a poor man, his wife, two or three females almost grown up, and some boys and girls of smaller size. There was no alternative; here I must stay, or camp in the forest. The good man kindly received me for the night, and the countenance of his wife and family bade we welcome. After partaking of a coarse but kind respast, we were all seated around a good fire, which, by the assistance of a pine knot, lighted the whole cottage. I surveyed,

the scene around me. All seemed clean, ignorant, innocent, neat. There was not a book in the cabin of any description. I cast my eyes upon a board which served as a shelf; I saw something in the form of a pamphlet. I took it down, and found it to be a copy of the Tract entitled the 'Dairyman's Daughter.' I asked if I should read it aloud, which was granted. I proceeded:—before I had advanced far, the good woman dropped her needle, the girls their knitting, and all were solemnly attentive. In a few minutes, they all, at the same instant drew up around me, some at the back of my chair, some at one side and some at the other; and when I had finished, every soul in the cottage was in tears; and the good woman and one of the girls were sobbing aloud; and the former ran up to me, seized the little pamphlet, pressed it to her bosom and exclaimed, "Oh, did I ever think that this little book contained such glorious things? I would not take a world for it!"

Upon inquiry, I found that no member of the family could read, and the Tract had been left there by some person, unknown to the family, and had not been deemed by them of any account whatever until that moment, as they knew nothing of its contents.

I have heard some pulpit eloquence, but never did I see the hearts of all present so completely prostrated as were those of this little family, at listening with attention to that fine Tract, the "Dairyman's Daughter."

STATISTICS OF BRAZIL.

The following accounts, if correct, evince the wealth, the power, and the resources of the Brazillian empire. The population of the nineteen provinces which compose it, amounts to upwards of four millions. In this census, it is to be lamented that there are more than two millions of slaves. The regular army of Brazil amounts to between twenty-five and thirty thousand men; its militia to fifty thousand. The revenue of the empire is estimated at nearly £3,000,000 sterling; in the year 1824, it is estimated at 95,000,000 francs, or nearly £4,000,000 sterling. The vast extent of land belonging to the nation, permits Brazil, by their sale, to redeem its debt, without imposing burthens on the people. From the king's arrival in 1808, to his departure in 1820, the revenue was in a regularly progressive state, and during that period, from from fourteen millions to sixty-one millions of francs annually. *Fam. Vis.*

INGENUITY OF THE BEAVER.

Roswell King, jr. Esq. has politely sent us a few specimens of the *Beaver's* ingenuity, preservance, and wonderful powers in architecture. These specimens consist in several logs of hard wood, cut by the Beaver for the construction of a house; one of these logs measures two feet in length, girts sixteen inches, and weighs fourteen pounds; this was one of the side logs of the house; another of the same girt, is half the length of the former, and was one of the end logs of the building; the others are smaller, and were used as rafters. It is evident from the marks at the ends of them, that they have all been cut through with the teeth; and cut in a manner so as to lock when laid upon each other, the same as logs formed by human industry for the construction of log houses, so often met with in this State. But where these animals found strength or how they raised purchase to lift the logs, is a question that we cannot solve. The houses being two stories high, each story being eighteen inches, must have cost no little labor to the architects in placing these heavy logs one upon the other. The logs may be seen at this office. *Darien Gazette.*

THE LUMINARY.

LEXINGTON:

WEDNESDAY, MAY 11, 1825.

ON RELIGIOUS LIBRARIES.

"Verbum Sapcentibus."

We regret to learn that a project of forming a Christian Library in Lexington has not, of late, been so well patronized—not only as might be desired—or as was actually expected with confidence, by those who originated this scheme. This species of indifference, too, may—it is not unlikely—have obtained in other western towns. Indeed throughout our towns, and, neighbourhoods, in the Western Country—there seems to be an unfortunate indifference as to religious reading, a lamentable indisposition to examine books, in reference to our common, and holy, religion.

Yet, to us, it does seem that this very species of indifference is not the least discouraging and alarming of those "signs of the times," which we for some time have been attentively marking. What! is every department of knowledge worthy of attention—save only the knowledge of Divine truth—that knowledge which makes, and alone can make, men wise unto salvation—the knowledge which points to Jesus, who is "the way the Truth and the Life?" Lawyers have their libraries: Physicians have their libraries: our farmers frequently supply themselves with many books of agriculture, politics, and general literature. It seems to be reserved for the *members of the Church of Christ*—not to have books—and not to care to have access to them.

Mark too the convenience of a common Christian Library, in a neighbourhood or town. It is economical. Like the rivers of Virginia and the Canals of New-York; it brings wrath *to every man's door.* It seems calculated—almost to *compel* men to learn what they should know.

Amongst many other advantages arising from a *Common* Christian Library; it seems calculated to lead to harmony and brotherly love, the different sects of professing people. Indeed, if those who *talk* so much in this our day, about *Charity*—who are so ready to arraign all around them for the want of *Charity*—who are at all times so eager to hail the preachers, and other disseminators, of *Charity*—If these did really feel the genuine charity of the Bible; is it not surprizing that they do not more patronize such institutions as the one we speak of,—institutions which are so well calculated to shew to men the *smaller* matters (comparatively speaking) on which they differ—and the inexpressibly *momentous truths* about which they are agreed?—But "all is not gold that glitters"—says the proverb: and to talk of Charity—and to *feel* Charity—are often as different, as two things well can be.

But let us look at this sort of institution. A library, then, of Christian books, rises up amid a Christian people. It is various in its materials,—as the persons are various in their opinions who have established it: And the Baptist may here find his Hall, his Foster and his Staughton—the Methodist, his Wesley, Fletcher, &c. &c.—the Episcopalian, his Hall or Horsly—and the Presbyterian, his Erskines, his Chalmers, or his Mason or Miller!—And while each sectary would have his particular favorite at hand; he would be induced to look into writers of a different stamp—to *see* how far his former prejudices against those writers may have been without just foundation—to lay down his narrow dislikes and suspicions agreeably to the (now-discovered) will of the God of Love.

There are, however, yet *greater* benefits, to arise from such town, or neigh-

bourhood, Libraries, as we now have our minds on. The grand object to be effected would be—the acquiring of *a knowledge of the Truth!* The communications which God has made to lost man, would be more studied—more thought of and talked about, among brethren—and made therefore, it is hoped, more the guide of life. As Sectarian prejudice—which is error—would die away; Truth—the Truth of God—would become the "Man of our counsels."

But we are not disposed to discuss largely. If we were; the subject indeed might lead us to say much: but surely it is not necessary.—Presbyterians, Baptists, Methodists, &c. will you not do something for Libraries, in Lexington, and in other places?—There are, indeed, some semi-atheistical persons, and interests, in this country—from whom in these matters, we would only expect open, or secret, opposition: But those persons, and those interests, are not Methodist, are not Presbyterian, are not Baptist, are not—Would to Heaven that we could extend the list *much* farther!

And as for you, Brethren, who are interested already in your feelings in the theme of our remark; as you have, some of you, requested us to speak upon this subject; so we will expect you to redouble your prayerful efforts, in this, as in other matters, connected with the Messiah's reign.

We have to apologize to "A Trinitarian" for the delay of his piece. It should, ere now, have made its appearance, but for press of matter, and some other circumstances. However, the substantial character of the production will, when it comes, still recommend it, and especially as the subject is so exceedingly important to all classes of our readers. What can be more momentous, than the subject of the Holy Trinity?

FOR THE LUMINARY.

On the Inspiration of the Sacred Scriptures in general—and more particularly of the New Testament.

(No. II.)

The main question then comes before us. Is the New Testament an inspired book?—It is taken for granted in this question that the religion it records is a divine one;—for if this be denied, then we must ascend to the proofs of this point, which would be foreign to the present specific inquiry. Taking for granted, however, the divine origin of the religion of the New Testament, and the authenticity of the books of which it is composed, we go on to prove their inspiration.

1st. FROM THE NECESSITY OF THE CASE. For here we have a divine revelation, which it is of course supposed that God designed for not one age or nation—but for the world and all its generations. Then, if so, what means could be adopted to convey it abroad and hand it down.—Recording it? But who shall record it? Fallible, blind man? Liable to all the failures of memory—to all the errors of judgment—all the obliquities of view and feeling which attach themselves to his best estate? Will it be said they were pious and honest men?—True; but though this might correct more fully than piety often does, the obliquities of their character; could piety and the ordinary sanctifying influences of God's Spirit, as now granted to men, correct the judgment, invigorate the memory, freshen what was dim—restore what was lost—and still more, give what was unknown? suggest the knowledge of events yet to transpire?—teach the doctrines to be drawn from the facts connected with the Saviour's life and death and resurrection;—and give all this to the world without error and without defect?—We know that all the Apostles wrote after Christ's death; one of them at a remote date, and that

one, too, who has given some of his largest and most important, and most difficult doctrinal discourses. We know that nearly one half of the four gospels is taken up in the various discourses, illustrations, &c. of our divine Redeemer; and farther, that the Apostle who wrote most of all others, and with most depth of thought and range of illustration, on the peculiar doctrines of the christian religion, was not an Apostle until after the resurrection of Jesus Christ.—Now, how is this accuracy of statement and record to be accounted for? Where was this knowledge of doctrine, (never heard from the mouth of any one on earth, as in the case of Paul,) procured? Is it supposable that these things could have been so, and yet their records have been without error or misstatement in fact or doctrine, apart from divine help?—Surely not!—But if they are erroneous,—if there are things in them not true—if there are mistakes of *fact* in stating history, or of *opinion* in recording doctrine; then does the Book cease to be our guide. But there must have been errors, without a divine controlling agency; and that agency was Inspiration.

To suppose that God would give a revelation to mankind, and yet not secure to them the exact knowledge of what he revealed, is to suppose that he has given, and yet not given,—for to give, without determinately defining what has been given, is making the gift no gift. To suppose that God would reveal his will, and yet leave the record to unaided and fallible men, is to suppose that he would do the greater and not the less—for there was surely much greater expenditure made, and machinery put in operation in sending his son, and sealing his doctrines with stupendous miracles and constant divine interposition during his life—and lastly, and supremely, with his blood in death; than in simply inspiring a few disciples to record these facts and the doctrines arising from them. But further, to do the greater and not do the less, is to make the greater useless—and is in fact to fail of the divine purpose; because, if a revelation has been indeed given—and men are indeed fallible; either they have been *made infallible* for the work by *divine Inspiration*, or else the divine purpose has failed of its accomplishment—for which latter we suppose none will dare contend.

2d. CHRIST PROMISED INSPIRATION TO HIS DISCIPLES. Matt. 10. 19 ,20.—"But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in the same hour what ye shall speak." "For it is not ye that speak, but the Spirit of your Father that speaketh in you." Luke 12. 11, 12, almost in the same words, closing with, "For the Holy Ghost shall teach you in the same hour, what ye ought to say." So Mark 13th. 11th, and Luke 21st. 14, 15. Here then are three distinct promises of this actual divine influence. See also Luke 24. 49. "And Behold I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high;" and this too after the resurrection of our Lord. Again, John 14. 26. "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things —and bring all things to your remembrance, whatsoever I have said unto you." And "When He, the Spirit of Truth, is come, he shall guide you into all truth—for he shall not speak of himself—but whatsoever he shall hear that shall he speak, and he will show you things to come. He shall glorify me—for he shall receive of mine, and show it unto you." Also Mark 16. 17, 18, 19. The miraculous signs which should accompany them were stated at large—and when Christ appeared to St. Paul, it was to make him a minister both of those things which he had

seen, and of those things in which Christ would appear unto him;"—&c. Acts 26—16, 17, 18—see Matt. 16—19 and 18—18. These need no commentary of ours;—the best possible is in the actual fufilment of them. Acts 2—1, 2. "And when the day of Pentecost was fully come, they were all with one accord in one place," "and suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting." "And there appeared unto them cloven tongues like as of fire, and it sat upon each of them." "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." How pointed—how full—how satisfactory. And again, Acts 4—31. "And when they had prayed, the place was shaken where they were assembled together, and they were all filled with the Holy Ghost, and they spake the word of God with boldness."

(*To be continued.*)

Communicated for the Luminary.

Extract of letter from Rev. Mr. Dodge Superintendant of Harmony Mission, to Daniel Wurtz, Esq. of Louisville.

"*Harmony, March 10th*, 1825.

"Dear Sir,

"I have just received advice of goods forwarded to St Louis from Louisville, on the 3rd of June last, by your hand. You state 11 barrels forwarded—we have received 6 bls. containing articles as follows: 3 bls. of dried fruit, 50 or 60 lbs. of bacon, 2 bls. of dry goods, consisting of garments of wool, cotton, and some piece goods. A few pair of shoes. The remainder was probably flour disposed of according to your order by Tracy & Wharendorff. The articles in general were very acceptable, especially the dried fruit and the clothing. We have abundant reason to be thankful for the good wishes of the donors of all these articles; but the good to be realized by missions among the heathen may be conteracted by having articles shipped which will not pay their freight when they arrive, or that will perish on their way. Such are the articles of flour and bacon.—Flour, if it is subjected to much detention, will most surely spoil before it arrives; and bacon will hardly pay its freight to this country. We can purchase good pork delivered at this station for about two dollars per hundred. I mention this, not to discourage people from contributing these kinds of property, but to apprize you and all your agents, that when such property comes to your hand, to dispose of it to the best of advantage and send the avails in something else. Articles of clothing, especially woollen, will be very much wanted before another winter comes on. And here I will mention, that nothing could have been sent more acceptable than the dried fruit which we received; and if our christian friends on the Ohio would think of us when gathering the abundance of their fruit, and would send us on an annual supply of this article for a few years, until we can begin to raise for ourselves, I think it would be gratefully received, and I trust the donors would be amply rewarded by blessings better than the world affords.

"Our school is promising. We have 42 Indian children and youth. You would be pleased to see what progress they are making in their studies in speaking English in Sabbath School, and in the various business to which they are led. Brother Chapman, of Union Mission, is dead, and we expect that Brother Pixley will go there for the present to supply his place at a little settle of Indians called Hopefields. Our Indians are very dull in hearing and attending to the christian religion. It is hard ground to occupy, but the Lord reigns, let the earth rejoce. We

have lately lost a very valuable member of our Mission. Sister Colby, who came to us last June, has left us to join the church triumphant, where sin and sorrow shall be no more. Blessed are the dead which die in the Lord. Our family are now enjoying a tolerable state of health, and I trust still feel a good degree of devotedness to the blessed cause for which we came out hither.

"We desire to be thankful that our dear christian friends are thinking of our wants in the region round about you. May the Lord reward them. There is some probabilty that our school will increase, but should it remain as it is, the clothing bill will be large. All kinds of cloth, garments, shoes, leather, hats, &c. will be wanted.

"Wishing that the Great Head of Church may overshadow you and the Society to which you belong, and that grace, mercy and peace may be multiplied to all who love our Lord Jesus Christ in sincerity, I subscribe myself, yours affectionately in the bounds of the Gospel.

NATH. B. DODGE,
Super. of H. Missions.

Daniel Wurts.

DANVILLE COLLEGE.

We rejoice to learn that this institution is commencing its present *Session with no less than* 90 *Students*. It bids fair, then, although so little notice has been taken of it, to become as respectable as any other institution of the West: Nay it is *now* as respectable. The President is not a man of empty display, but (what will be allowed rather better) a man *qualified for his business*: And the Trustees are such men as Boyle, the M'Dowells, M'Kee, &c. &c.: And the population around is such as will extend the most solid support:—And indeed every circumstance is such (cheapness of living included) as to kindle into the most lively hope the friends of Western education.

Of this more anon. We are no puffers; nor does this College need puffing:—but why has not justice been done to this Hope of Kentucky?

BAPTIST GENERAL TRACT SOCIETY.

(AT WASHINGTON CITY.)

The First Report of this Society was presented on the 28th of February, from which it appears that editions of nineteen Tracts have been published during the year, amounting in all to 85,500 copies. Of these 58,720 have been distributed to Depositories and Auxiliaries, of the former of which the Society has ten, of the latter thirty-eight. Total receipts $373-80cts. The report states that there are in the United States 3,594 Baptist churches, containing about 225,000 members. The number of ministers is estimated at 2219; leaving 1375 churches unsupplied with Pastors. Many of the families thus destitute, it is supposed, have not the Bible; and it is believed that the circulation of Tracts among them is pointed out by Divine Providence as one of the best means which can be used, at present, to supply the melancholy deficiency of pastoral superintendence, and instruction. *Tract Magazine.*

NEW YORK STATE TRACT SOCIETY.

(LOCATED AT ALBANY.)

This Society celebrated its First Anniversary, on the first day of February. It numbers 27 Tracts published. Whole number of copies printed, 158,000. Received of the Albany Tract Society 19,334. Total number issued from the Depository 116,713. Remaining on hand 60,621. Auxiliaries 39. Total receipts $1,741.

Ib.

AMERICAN TRACT SOCIETY AT NEW-YORK.

A Society was instituted at New York, March 11, under the title of the "AMERICAN TRACT SOCIETY." The Officers were unanimously elected in nearly equal numbers from the Episcopal, Presbyterian, Baptist and Methodist denominations, and embracing individuals from the other principal denominations in the United States, to act for the Society till May; when a meeting of delegates from the principal Tract Societies in the United States is expected, to propose alterations in the Constitution adopted, should any be thought necessary, and take all measures which seem important, preparatory to a public meeting, at which the proceedings relative to the formation of the Society will be submitted for the approbation of the Christian community. Before the meeting adjourned, $12,500 were subscribed for the purchase of a lot and the erection of a house for the Society, and a Committee was appointed to make exertions to raise it to the amount of $20,000, the sum supposed to be requisite for furnishing the Society with ample accommodations free of rent. The meeting of delegates is expected to be held on Tuesday, May 10, at nine o'clock, A. M. The public meeting on the day following. *Ib.*

Menonite Baptists in Holland.—The Rev. W. Angus has visited various parts of the Continent of Europe, partly with a view to advance the interests of the British Missionary Society, and partly to exert himself for the spiritual benefit of seamen. The London Baptist Magazine for February last, contains a letter from him, on the subject of his visit, in which he says:—"A stay of some months in Rotterdam, brought me into a most pleasing acquaintance with Mr. Meschert, pastor of the Menonite Baptist Church in that place. Previous to this, I had thought the denomination was confined entirely to England and America. From Mr. M. however, I learned, that there were not only thirty thousaud Baptists in Holland, but but that their churches were scattered over different parts of the European Continent, in goodly number. It was scarcely possible that a piece of intelligence, to me at once so new and valuable, could fail of soon giving birth to the project of one day bringing this interesting class of Christians into connexion with their English brethern, and so, if possible, to engage them in the good work of faith, and labour of love, among the heathen."

[*South. Int.*

The Baptist Missionary Society of England acknowledge the receipt of an "anonymous benefaction of £1000 sterling," $4,444, "to be entered under the designation of *An Unprofitable Servant.*" *Ib.*

CAPTURE OF PIRATES.

We have seen a letter from an Officer belonging to the United States Schooner Grampus, dated St. Thomas, 12th of March, which gives the particulars of the capture of a piratical sloop, in a large harbor on the south side of Porto Rico, called Boco del Ferna. The commander of the Grampus, hearing of the Pirate, fitted and despatched a sloop belong to St. Thomas, (such as is used in their trade with Porto Rico,) with two lieutenants and twenty-three men, which the pirates (supposing her to be a trader) approached to within half musket shot distance, when they fired, which was immediately returned from the sloop, when the pirates fled and were closely pursued to the shore, when they jumped overboard and abandoned their vessel, but were taken by the Spanish soldiers. There were supposed to be sixteen men on board the pirate, two were found killed, and five or six

badly wounded; among the latter is the famous chief of the pirates, Capriene, who is quite a Black Beard among the pirates, and the terror of the whole coast. The piratical sloop was got off by the Grampus, and carried into St. Thomas, where she belongs, having been taken by the pirates about three weeks before. She was armed with one long four-ponder, and muskets, pistols, and cutlasses, for her whole crew.—*N. Y. Evening Post.*

NORFOLK, April 20.

Trial and execution of Pirates.—We learn from Captain Hall, of the brig Exchange, arrived here yesterday, in 12 days from St. Thomas, that 11 pirates, recently captured by the U. S. sch'r Grampus, Lieut. Commandant Sloat, had been tried at that port, and were to be executed on Wednesday last.

Colombian Captures.—We learn from Capt. Bousie, of the Dutch ship Sarah, from Curacao, that official accounts had been received, previous to his sailing, of the Capture of two Spanish men of war brigs, one of 16 and the other of ten guns, by the Colombian brig Bolivar, Com. Beluche.

From the Philadelphia Gazette.

We have been told that more business was done in this city last month, than during any month of the preceding ten years. The demand for *domestics*, especially, was so brisk, that it is said some of our principal houses were nearly emptied of goods. This is but the commencement of a better state of things.

Only "let us alone" for about 20 years. Leave us to the enjoyment of peace for that period;—save us from *monoplies* and the *needless* multiplication of corporations:—save us from unnecessary restrictions, and too much legislation; from contrivances to grow rich without labour, and to pay debts without money:—Save us from these evils, and after a reasonable lapse of time, all will be right again.

Singular Facts.—It has been mentioned as an uncommon circumstance in the late election of President of the United States, that of the 213 Representatives in Congress, *every one* was present in Washington City—and only one member was unable to attend from ill health. It is another singular fact that since the adoption of the Constitution *two states only* have supplied Presidents for the Union—viz. Virginia and Massachusetts. Of the first five Presidents, Washington, John Adams, Jefferson, Madison, and Monroe, only *one* ever had a *Son*, who is now elected the Sixth President of the United States—and that during the lifetime of his father.—*Fam. Visi.*

The inundation in Holland.—A Harlem paper of the 12th of February, states that the whole coast of Overyssel, is overflowed, and that the water impelled by the storm, carried every thing before it, so that very few houses could resist it, and many persons lost their lives. In the province of east Friesland alone it is supposed that 200,000 acres of fertile land are under water, and that 10,000 horned cattle have perished. *Lon. Pap.*

From Greece.—Accounts from Corfu to the 22d of January, state that the Turks at Patras have offered to capitulate. The garrison are completely *at bay*, but they still require to be allowed to go out with their arms and baggage, and to be transported to Prevesa, on the coast of Asia Minor. The Turks have in the mean time obtained an armistice, and given as hostages two nephews of Mustapha Bey, formerly Waywode of Achaia, and two other Agas. *Ib.*

POETRY.

Communicated for the Western Luminary, by female friend of Logan county, Ky.

TO THE MEMORY OF T. B.

Who departed this life in the year 1810, *in the* 34*th year of her age.*

Yes, thou art gone—those happy years
  Renew their course no more;
And mingled joys and softened cares,
  And plighted love, are o'er.

Farewell! but round this bleeding heart
  Dear thoughts of thee shall twine:
And fondly cherish'd, there impart
  The virtues that were thine.

There, mingling with the streams of Life,
  Thy various merits blend;
My dear Companion—tender Wife,
  Sweet Comforter and Friend!

And Oh! can love, surpassing sense,
  That sooth'd a life of pain,
Borne by a sainted spirit hence,
  Revisit Earth again?

Did'st thou, (or was it but the slight
  Of fancy roving wild)
Come like an Angel, cloth'd in light?
  'Twas Tatia, and she smiled.

Yes, in the silent tomb of rest,
  When care forgets to weep,
And wearied Nature sinks oppress'd
  To short and troubled sleep.

I've seen thee, fair as Evening's star,
  Sweet as an Angel's love,
Restor'd to health, return'd from far
  Or leaning from above.

But not alone to raptur'd thought,
  In visions thus divine;
Oft in my waking hours, unsought,
  Thy spirit visits mine.

And though this Earth has lost its charms
  Tho' sad is ev'ry scene;
And all, like these deserted arms,
  Is void, where thou hast been;

Still, still, this heart, with anguish torn,
  Has found a lone retreat,
A place where parted friends return,
  And kindred spirits meet.

The love that in thy bosom dwelt,
  O'er death extends its reign;—
The sweet communion *we* late felt,
  My spirit feels again.

And yet can I lament that thou
  Art suff'ring here no more:
That songs immortal cheer thee now,
  And all thy woes are o'er?

Would I replace the galling load
  Of mortal care and pain;
And call thee from thy blest abode,
  To toil on earth again!

No—be the sore privation mine—
  Thy race on earth is run;
Few of its joys were ever thine,
  And of its glories none.

One holy aim, one brighter prize,
  Engaged thy fervent care—
To form thy spirit for the skies,—
  To lead thy children there:

To turn my anxious cares above—
  And Oh! when we should part,
To guard the pledges of thy love
  With all a mothers heart.

The paths of death with glory shine
  When saints the call obey;
A light from heav'n, an arm divine,
  Are round them on the way.

I saw, I felt, celestial aid
  Attend thy parting breath;
My soul was with thee through the shade
  And at the gates of death.

Sweet was thy close, when all around
  In silent anguish hung;
Calm was thy spirit—Love the sound
  That trembled on thy tongue.

Rest, happy soul, thy rest is come—
  'Tis for myself I mourn;
And for these precious Babes, to whom
  Thou never must return!

Rest—and may we that bliss attain
  Where thou art gone before;
And Heav'n shall join our souls again
  Where Death shall part no more!

B. E